

On the symbols and devices met with on Copper Coins of Ancient India, both those cast in moulds and those struck with dies, from Taxila, Ujain, Eran, Benares and other contemporary Mints.—By W. THEOBALD, M.N.S., London.

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The unit of the most ancient copper currency in India, was the Pana of 144 grains with its divisions and multiples as below. (Coins of Ancient India, p. 59).

NAMES, VALUE, AND WEIGHT OF THE COPPER COINS OF
ANCIENT INDIA.

Panas.	Kakinis.	Cowries.	Grains.
$\frac{1}{40}$ (a)	.....	2	4·5
$\frac{1}{20}$	.....	4	9·0
$\frac{1}{8}$	$\frac{1}{2}$ Kakini	8	18·0
$\frac{1}{4}$	1 "	16	36·0
$\frac{1}{2}$	2 "	32	72·0
$\frac{3}{4}$ (b)	3 "	48	108·0
1	4 "	64	144·0
$1\frac{1}{4}$	5 "	80	180·0
$1\frac{1}{2}$	6 "	96	216·0
$1\frac{3}{4}$	7 "	112	252·0
2	8 "	128	288·0
$2\frac{1}{2}$ (c)	10 "	160	360·0

(a) The two-cowrie piece was described by me in the Jour. As. Soc. Bengal for 1891. The three-quarter of a Pana piece (b) is not mentioned by Sir A. Cunningham, but I have a piece (3288) identical in type with fig. 9, Pl. II, Coins of Ancient India, and which weighs 104 grains, and must therefore be a three-quarters of a Pana. A large copper piece of Eran, (c) in the possession of Mr. Blackett weighs 347 grains, which is sufficiently close to the theoretical weight of 360 grains to show that it represents two and a half Panas. This, the owner has kindly allowed me to describe.

Copper, square, cut from a ribbon seven-eighths of an inch broad, and a trifle more than an eighth in thickness. Weight 347 grains, showing a deficiency of but thirteen grains from the theoretical weight of a two-and-a-half Pana piece. The coin is of neat execution and but slightly worn. On the Obverse are five symbols, separately impressed with a punch.

- (a) A 'Stupa' of three chambers with a crescent above.
- (b) A sixteen-petalled lotus flower, *Jour. As. Soc. Ben.*, Vol. VII, Pl. LXI, fig. 5, where this emblem is borne on the head of a staff in a man's hand, on a round coin of Ujain, and it also occurs on a square coin of Eran now in the B.M. from the Cunningham collection.
- (c) A central sphere supporting three 'Chattras' and three 'Taurines.'
- (d) Two similar symbols of doubtful meaning, within an oval area. This symbol may be a variant of the 'vine' as seen on the coins of Taxila (*A.I.*, II, fig. 9) on which the curling tendrils and clusters of grapes can be easily made out. In the present coin this is not the case but the symbol may have been unintelligently copied by the artist from an imperfect example of the Taxila coin.
- (e) The last symbol is only partially preserved, and would seem to be an extreme variant of the 'triskelis' of a novel character. It consists of a central boss and ring round it, outside of which are three elongate curved bodies, the tapering end or head directed to the left, whilst the other end is abruptly truncate or hamate and bent upwards and backwards as though to represent the tail of a fish. If this idea is correct the symbol probably represents three dolphins, as seen on many Greek coins.

These five symbols are all that can be made out on the Obverse. On the Reverse are—

- (f) An hour-glass-shaped body not quite equally divided into an upper and lower portion, the latter being slightly the larger and terminating below in a short median and symmetrical stem.
- (g) Immediately below is a remarkable figure, which may be described as the segment of a wheel, pendant from a ring surrounding a small central opening. The segment is nearly the quarter of a circle; the spokes are four in number and separated by three triangular interspaces. The symbol recalls one of the Egyptian emblems of Deity, known as the 'Tail of the Sacred Vulture,' wherein is embodied the

Assyrian conception of the Male Triad united to the Monogynous Mother.

- (h) At one corner is a portion of a sixteen-petalled Lotus.
 (i) A hook-shaped mark counter-struck over the lotus seems to represent a portion of some other symbol of which no more now remains.

There is little doubt that if private collections were searched many more coins of this sort would be discovered, and new symbols added to the following list, which must therefore be considered as a first attempt only to enumerate the symbols on the early copper coins, as differentiated from those found on silver pieces.

The materials whereon the following results are based are 1st. The collection of coins in the British Museum, wherein is now deposited the cabinet of Sir A. Cunningham, as well as those of earlier collectors, Colonel Stacey, Major Hay, Dr. Swiney, Messrs. Masson, Grant, Thomas, the old India House collection, and others. 2nd. A small collection of my own. 3rd. A small collection lent me for examination by Dr. O. Codrington, partly his own and partly belonging to the Royal Asiatic Society. The following books have also been searched for figures of coins:—Wilson's *Ariana Antiqua*, Sir Walter Elliot's 'Numismatic Gleanings' in the *Madras Journal of Literature and Science* for 1858, Prinsep's 'Indian Antiquities,' edited by Edward Thomas, 'Ancient Indian Weights,' by Thomas in *Numismata Orientalia*, The 'Journal of the Asiatic Society of Bengal,' 'Catalogue of the Coins of the Indian Museum,' by C. J. Rodgers, 'The Coins of Southern India,' by Sir Walter Elliot in *Numismata Orientalia* and last but not least the 'Coins of Ancient India,' by Sir A. Cunningham.

The following abbreviations are used:—

- A.A.* Professor Wilson's *Ariana Antiqua*.
N.O. Ancient Indian weights by E. Thomas, in *Numismata Orientalia*.
T. P. James Prinsep, edited by Thomas.
E.N.O. Sir Walter Elliot's *Coins of Southern India*, in *Numismata Orientalia*.
N.G. Elliot's *Numismatic Gleanings*. *Madras Journal of Literature and Science*, 1857-8.
J.B. *Journal of the Asiatic Society of Bengal*.
A.I. *Coins of Ancient India* by Sir A. Cunningham.
A.C. & B.M. Collection of Sir A. Cunningham and the British Museum respectively.
C.I.M. *Catalogue of the Coins of the Indian Museum*.
O. & R. Obverse and Reverse. *S.* Square Coin.

The first column contains the number of the symbol in the present list; the second column the number corresponding with the numbers and figures of my previous paper on punch-marked symbols; the third column, states whether the symbol is on the Obverse or Reverse.

As the verbal description of a symbol can never give so clear an idea of it, as a figure, I have as a rule given a reference to where the symbol has been figured, when such has been the case, and for convenience of reference have endeavoured to group the symbols together according to their character, adding the class of coins on which they occur.

FIGURES, MYTHOLOGICAL OR HUMAN.

1	...	...	O.	Head in profile of a Rakshas. (S) A.I., III, fig. 7. Taxila.
2	...	...	O.	Siva standing with Trisul and axe. A.I., V, fig. 4. Kunindas.
3	...	...	O.R.	Six-headed figure of Kartikeya. A.I., VI, fig. 11, p. 78.
4	...	...	O.	Kartikeya as above, with small bird on his shoulder. A.I., VI, fig. 12. This and the last are Yaudheya coins.
5	...	...	O.	A male figure standing, with staff in right hand with two cross-bars. A.I., VI, fig. 7. Yaudheyas.
6	...	...	O.	A female figure in front of a Buffalo. T.P., XLIV, fig. 7. The copper coins are of coarse execution, but on the silver coins the figure carries in the right hand either a lotus, A.I., V, fig. 2., or three balls on a short stem. A.I., V, fig. 1. Kunindas.
7	...	...	R.	A male figure with right hand extended and the left resting on the hip. A.I., VI, fig. 7. Yaudheyas.
8	...	...	R.	A female figure standing, with five dots over the head, perhaps Draupadi, as it is a Hindu coin. A.I., VI, fig. 12. Yaudheyas.
9	...	...	O.	A standing figure holding a flower. (S). A.I., II, fig. 17. Taxila.
10	...	...	O.	A standing figure with a Taurine below. A.I., II, fig. 17. Taxila.
11	...	...	R.	A female figure standing on a 'lotus' flower (so called) perhaps the Constellation 'Phalguni.' A.I., VII, fig. 5. J.B., XLIX, VIII, fig. 18. Mr. Carleyle is undoubtedly wrong in attributing this female to 'Buddha.' J.B., XLIX, III, fig. 9, p. 26.
12	...	...	R.	A standing figure, overshadowed by a five-headed 'Nag.' A.I., VII, fig. 12. Cunningham suggests (l.c., p. 83), that this is 'Bhumi,' the personified Earth goddess; but against this is the fact that the figure appears to be a male. As Bhumi is on the coin legends, the figure may be perhaps intended for Prithi, whence Bhumi's patronymic 'Prithivi.' In milking the earth too for benefit of mankind Prithi holds among pastoral tribes a similar place of honour as intercessors with Bhumi to that of

				Demophoon, among cultivators in the Homeric hymn to Demeter; or in a word 'Prithi' really stands for Bhumi. Sometimes the 'Nag' has six heads instead of five. J.B., XLIX, VII, fig. 10. A similar figure on the coins of Agni Mitra may not improbably represent Agni. A.I., VII, fig. 13.
13	...	...	R.	A seated figure on a railed base, probably intended for Indra. A.I., VII, fig. 19.
14	...	...	R.	Figure within a shrine (Indra?) A.I., VII, fig. 20.
15	...	...	R.	A similar figure to the last, but with four arms, probably represents Vishnu. A.I., VII, fig. 21.
16	...	...	O.	A female full length figure counterstruck so as to obliterate the upper line of symbols on coins of Bhanu Mitra, Agni Mitra, and Surya Mitra. A.I., VII, fig. 8. J.B., XLIX, VII, figs. 2, 4, 5, 6.
17	...	...	R.	A seated female figure (inadvertently described in the text (p. 83) as standing). A.I., VII, fig. 11. These seven figures are all on coins of Panchana.
18	...	...	R.	Standing figure with snaky legs, probably Scythes the autochthonous ruler of Scythia. (S.), J.B., VII, LX, fig. 1. The description on p. 1053 contains no reference to the 'snaky legs.'
19	...	...	O.	A standing figure, with right hand upraised and holding up a snake. T.P., XLIV, fig. 23, and A.I., VIII, fig. 4, on satrap coins of Mathura.
20	...	...	R.	A seated female figure, lustrated by an Elephant on the left. If there was another elephant on the right it does not show in the plate. T.P., XXXI, fig. 21. The coin is described as of copper, silvered.
21	...	...	R.	A seated female lustrated by a pair of elephants. N.G., X, fig. 68.
...	...	...	O.	The same device occurs on coins of Eran. (S). A.I., XI, fig. 14, also on coins of Ujain. (S.), J.B., VII, LXI, fig. 3. In this figure a horse is figured in the left hand corner, but a duplicate specimen in the Cabinet of the Royal Asiatic Society enables me to express the strong conviction that the animal is really one of a pair of Elephants.
22	...	...	O.	A standing female figure lustrated by two Elephants. A.I., V, fig. 9. Kosambi. This figure is described in the text (p. 74) as the Goddess Lakshmi, and where the figure is seated, no doubt Lakshmi is intended, but on a Buddhist coin, the figure is far more likely to be intended for Queen Maya, who gave birth to Buddha standing, and was then according to the legend miraculously refreshed by two streams of water poured over her from heaven. The artist has represented this as performed by two celestial Elephants.
				I may here draw attention to a piece of sculpture from the 'Potowar,' figured in J.B., V, XX, p. 471. Here in addition to the two Elephants, two female attendants are standing near, each with a 'chatti' of water in her hand and it is noteworthy that a pair of humped Bulls cower beneath the Elephants in a wholly inferior position. The influence of Greek art has evidently not been lost with regard

...	...	...	R.	to the pose of the Elephant on the copper coins, as compared with the rude form the Elephants display on the silver 'Puranas,' which conventional forms entirely disappear on later mintages.
...	...	...	R.	The same design is seen on Satrap coins of Mathura. A.I., VIII, fig. 4.
23	...	...	R.	A standing female figure between two trees, with railings, the trees forming a canopy overhead. This figure is probably intended for Queen Maya about to give birth to Buddha. T.P., XX, fig. 49. A lead coin.
24	...	...	O.	A seated female figure with the right hand on the hip though the text describes it as 'held up' (p. 116). A.I., XIII, fig. 2.
25	...	...	O.	Raja seated with the right leg over the edge of the throne. A.I., XIII, fig. 3.
...	...	...	O.	Raja seated with right hand on knee. A.I., XIII, fig. 14.
...	...	...	O.	Raja seated, with right hand holding a flower. A.I., XIII, fig. 15. These four coins are from Nepal.
26	...	...	O.	Standing male figure holding a standard in his right hand. J.B., VII, LXI, fig. 5. Ujain.
27	...	...	O.	Standing figure with arms akimbo. Ujain. (491).
28	...	...	O.	Standing figure (Siva) with three heads. Ujain. (493). J.B., VII, LXI, fig. 26.
29	...	...	O.	A seated figure with arms akimbo. J.B., VII, LXI, fig. 18. Ujain.
30	...	...	R.	A standing male figure, counterstruck on Reverse. J.B., VII, LXI, fig. 13. Ujain.
31	...	...	O.	A male and female figure both standing side by side. (S). Ujain. B.M.
32	91	5	O.	A plumed warrior to right, holding a club in left hand and a water-pot in the right. (S). Ujain. These coins average 22 grains, and on two of them two fish in a tank, facing each other, seem to form part of the die. They are in the Cabinet of the Royal Asiatic Society.
33	124	4	O.	A plumed warrior to right with a club in right hand and a water-pot in the left. A.I., X, fig. 3. Ujain. The plumed warrior is a 'punch' device and Ujain is one of the few mints which issued 'punch-marked' coins proper. The majority of Ujain coins are however die-struck, e.g., all those figured on A.I., X, and the same may be said of Eran coins. A.I., XI.
34	...	...	O.	A plumed warrior to left, in an oval area. (S). The 'torso' of the figure is pretty distinct, but the narrow compass of the die leaves no room for the club or water-pot as in the previous figures. All these coins have the Benares or 'cotton-bale' symbol on the reverse, and average 36 grains, on some 80 coins. On one larger coin of 57 grains the figure is counterstruck over the figure of the Sun. Benares district.
35	...	...	O.	A human hand. J.B., VII, LXI, fig. 2. Ujain.
36	...	...	O.	A kneeling figure to left. J.B., VII, LXI, fig. 16. Ujain.

FIGURES OF ANIMALS.

The animals on the coins are not numerous. At the head of the list stands the Elephant, but not in the form represented on the silver 'Puranas.' After the Elephant comes the humped bull, the Lion, the Horse and the Buffalo. Among birds the Peacock and Cöck and perhaps the 'whistling' teal or 'cotton' teal. Among reptiles the Cobra and a harmless snake or two; one or two species of river turtle and a frog, and among fish, the dolphin (on one coin perhaps) and two or three undefined species. Conspicuously absent on the copper coins are the dog, goat and civet-cat, so frequently seen on the silver 'Puranas;' also the monkey and crocodile; the former, as Honuman appearing on the later coinages of Southern India, while the Crocodile appears on some Pandhyan coins. E.N.O., IV, fig. 143. As regards the Horse the remarks of Sir W. Elliot seem to me to be not a little tinged with error and misleading. "The association of the horse with military operations has at all times, and in all countries caused it to be emblazoned as a distinguishing mark of warlike nations. Although not peculiar to the Buddhists, it was a favorite symbol, and occurs on many coins of the period of their ascendancy." (N.G., p. 246). The horse has of course always been regarded as emblematic of war. So Virgil makes Anchises exclaim when he sees horses grazing on the shore of Italy—

"Bellum, O terra hospita portas;
"Bello armantur equi, bellum hæc armenta minatur."
Æneid III, 539.

But it may be remarked that the 'horseman' so common on Greek and Scythian coins, is almost, if not wholly absent on Indian mintages of the class I am describing, and surely on a Buddhist coin, the horse would not be intended to convey or embody any warlike sentiment. On a Buddhist coin the reference would rather be to Siddhārtha's famous steed Kanṭhaka.

"Look! if I touch thy flank
"And cry, 'On Kantaka,' let whirlwinds lag
"Behind thy course! Be fire and air, my horse!
"To stead thy Lord; so shalt thou share with him
"The greatness of this deed which helps the world."

The Light of Asia. Book IV.

THE ELEPHANT.				
37	...	...	O.	Elephant to r. or l. with a 'stupa' over the rump. (S). A.I., III, figs. 1, 2 and 3. (S).
38	...	...	O.	Elephant, full front. A.I., III, fig. 5. (S). These are all Taxilacoins.

39	...	...	O.	Elephant to left. A.I., I, fig. 24. (S).
40	...	...	O.	Elephant to left over a 'food altar' laid horizontally. No. 214. (S). A.I., I, fig. 28. (S).
41	...	...	O.	Elephant to left, facing a 'food altar' No. 214. (S).
42	...	...	O.	Elephant to left with driver. A.I., I, fig. 24. (S). These are all cast coins from Northern India.
43	...	...	O.	Elephant to left. (S). A.I., IX, fig. 5. Ayodhya.
44	...	...	O.	Elephant to right or left with head raised. (S). A.I., XI, figs. 1 and 3.
45	...	...	O.	Elephant to right charging; covers the entire field. (S). A.I., XI, fig. 13. These three coins are from Eran.
46	...	...	O.	Elephant to right with head uplifted on a coin of Satakani with the Ujain symbol on Reverse. (481).
47	...	...	O.	Elephant charging. (J.B., VII, XLI, fig. 24. (S). Ujain. The Elephant is represented galloping like a horse.
48	...	...	O.	Elephant to right, straining at heel-rope, by throwing its weight forwards on the fore-legs. (S). J.B., VII, XLI, fig. 9. Ujain. This is the attitude Sir Walter Elliot (N.G., p. 241) describes as "kicking." It is, however, merely the familiar one of the animal straining at the chain on its hind foot.
49	...	...	O.	Elephant standing to left with driver. (S). J.B., VII, XLI, fig. 17. Ujain.
50	...	...	O.	Elephant to right saluting standard. (S). Ujain. 38 grs.
51	...	...	O.	Elephant resting, to right. (S). Ujain. 15 grs. This and the last coin are in the Cabinet of the Royal As. Soc. A similar design on a larger coin. (S)., is figured J.B., VII, LXI, fig. 1. Ujain.
52	...	...	R.	Elephant to right, with three 'Taurines' over the back. (S). J.B., VII, XLI, fig. 14. Ujain.
53	..	...	R.	Elephant to right. A.I., XIII, fig. 2. Nepal.
54	...	...	R.	Elephant to right on a coin of the Yaudhyas. A.I., VI, fig. 3. I am not sure if [this design does not cover a political significance. The elephant appears as if uprooting a standard. On the other side of the coin, a standard is seen with a humped bull in front. If the Bull represents Brahminism and the Elephant Buddhism, we then see the triumph of the latter over the former faith.
55	...	...	R.	Three elephants with drivers, one in front, and one on either side facing to right and left. A.I., VIII, fig. 17. On Satrap coins of Rama Datta. Mathura.
THE HORSE.				
56	...	...	R.	A Horse galloping to left with a six-pointed star above. A.I., III, fig. 3. Taxila.
57	...	...	R.	A Horse standing to left with a 'Stupa' above. A.I., III, fig. 5. Taxila.
58	...	...	R.	A Horse to left. A.I., VIII, fig. 7. On Satrap coins of Mathura. In the text (p. 87), the horse is described as on the Obverse, but I prefer to consider the side displaying the King's name, as the Obverse.
59	173	...	O.	A Horse to right. A.I., XI, fig. 1. (S). Eran.

60	...	...	O.	A Horse to left. A.I., X, fig. 19. (S). Ujain. N.G., XI, fig. 92.
61	...	...	O.	A Horse to right. A.I., XII, fig. 14. N.G., XI, fig. 99. Andhras.
62	...	...	R.	A Horse to left. (S). N.G., XI, fig. 97. Cuddapah.
63	...	...	O.	A horse to left with tail over back. (S). J.B., XLIX, XVII, fig. 14. The 'heraldic' style of the tail is suggestive of the legendary steed 'Kaṅṭhaka' being intended rather than any vulgar horse. Faizabad.
64	...	...	O.	A horse to left drinking. N.G., XI, fig. 95.
HUMPED BULL OR COW.				
65	...	...	O.	A bull to right with a 'Triskelis' over the rump. (A.I., I, fig. 26.
66	...	...	O.	A Bull to left. A.I., V, fig. 7. Kosambi.
67	...	...	O.	A Bull to right. (S). A.I., XI, fig. 11. Eran.
68	...	...	O.	A Bull to right. J.B., VII, LXI, fig. 11. Ujain.
69	...	...	O.	A Bull to left, fronting No. 33. A.I., X, fig. 3. Ujain.
70	...	...	O.	A Bull to right. (S). Ujain. The Bull occupies the field. (494).
71	...	...	O.	A Bull to right. (S). J.B., VII, LX, fig. 2. Ayodhya.
72	...	...	O.	A Bull to left. (S). J.B., VII, LX, fig. 4. Ayodhya.
73	...	...	O.	A Bull to right before a standard on a railed base. A.I., VI, fig. 3. Yaudheyas.
74	...	...	R.	A Bull to left. J.B., VII, XXXII, figs. 17, 18, 19, 22. Satrap coins of Mathura.
75	...	...	O.	A Bull recumbent to left. A.I., XIII, fig. 8. Nepal.
76	...	...	O.	A Bull standing to right with crescent over rump. A.I., XIII, fig. 10. These two coins are of Nepal.
77	...	...	O.	A Bull to right with 'Chattra' over rump (S). Ujain. Cabinet of Roy. As. Soc.
78	...	...	R.	The Cow 'kama dhenu' to left and calf. A.I., XIII, fig. 3. Nepal.

As with the Elephant, so also with the Bull, the conventional Bull of the silver 'Puranas' seems never to have been reproduced on the copper coins. We miss, too, Siva and his Bull, so familiar a reverse on the Scythic copper coins.

THE LION.				
79	...	...	O.	A Lion to right before No. 214. T.P., XIX, fig. 20.
80	...	...	O.	A Lion to left before No. 214. T.P., XX, fig. 34. A.I., I, fig. 27. Both the above are cast coins.
81	...	...	R.	A Lion to right. A.I., III, fig. 1. (S).
82	...	...	R.	A Lion to left. A.I., III, fig. 2. (S). Both these coins are from Taxila.
83	...	...	O.	A Lion to left. A.I., XIII, fig. 1. I prefer to consider this the obverse as the king's name occurs thereon.
84	...	...	R.	A Lion to left with crescent above. A.I., XIII, fig. 6.

HONUMAN.			
85	...	...	O. A Winged Lion to left. A.I., XIII fig. 6. These three are on Nepal coins.
86	...	...	R. A Lion to left. Mathura. (639).
87	...	...	O. The black-faced 'Langur' (<i>Semnopithecus</i>) is figured by Walter Elliot. N.G., XI, fig. 103, who calls it a 'dog' (p. 248), but its tail curved at the tip, as no dog's tail is, and well-marked face, prove it to be a monkey.
THE BUFFALO.			
88	...	...	O. A Buffalo to right. T.P., XLIV, figs. 7 and 8, also A.I., VI, fig. 13. Yaudheyas.
89	...	...	R. A Buffalo to left. A.I., V, fig. 4. Kunindas. This is the animal persistently miscalled a 'deer' by previous describers. It only occurs on the coins of the 'Kunindas' and 'Yaudheyas.' The symbol of a Buffalo's head is however found on the coins of the White Huns. (Cunningham Num. Chron. Ser. III. Vol. XIV, Pl. X, figs. 3 and 4). The general absence of the Buffalo from Indian coins is certainly remarkable.
BIRDS.			
90	...	.	O. A Peacock to left with three tail feathers expanded and with some object (not a snake) in its bill. The bird occupies the field of the coin and is surrounded by an ornamental margin. General Pearce has suggested its being a coin of Rajputana. (3291).
91	...	...	R. Two upright posts; the one on the right with two cross-bars at the top, the other with a peacock to right. J.B., XLIX, XVII, fig. 11. The peacock looks more like an effigy than a living bird.
92	...	...	O. A Peacock to left on a raised platform. (3292). A Buddhist coin of rude execution. The Peacock was a common symbol on the silver 'Puranas' but seems to disappear on the latter copper mintages, connected with them.
93	...	...	O. A cock to left. A.I., VI, figs. 6, 7 and 8. Yaudheyas.
94	...	...	R. A Teal to right facing a <i>Borassus</i> palm. A.I., IX, fig. 14. The bird certainly looks more like a goose than a Teal, but I suspect the allusion is to the habit of the 'whistling teal' (<i>Dendocygna</i>) or the Cotton-teal (<i>Nettapus</i>) breeding in trees, especially palms. Any identification, however, of such figures as the above must be purely hypothetical. Also J.B., XLIX, XVI, fig. 7.
FISH.			
95	...	...	O. Two fish opposed to each other in an oblong tank alongside of symbol 31. (S). Ujain. 22 grains. Three coins in the cabinet of the Royal Asiatic Society.
96	...	...	O. Two fish side by side in a square tank on the right of symbol 31. Ujain. 78 grains. (936).

97	216	62	O.	Two fish to right in a semi-circular area. (S). A.I., XI, fig. 10. Eran. These fish probably represent sacred fish in ponds, as met with at the present day.
98	...	...	O.	A string of fish between parallel lines, perhaps meant for the Bina river. (S). A.I., XI, fig. 3. Eran. In some cases 'Taurines' take the place of fish, and it is sometimes doubtful which symbol is intended.
99	...	...	O.	A fish to right above a 'Swastika.' J.B., XLIX, XVII, fig. 15.
100	...	...	R.	A fish to left, within a ring, bordered exteriorly with nine inverted crescents. N.G., X, fig. 87.
101	...	...	R.	Two fish side by side. (S). J.B., XLIX, XVII, fig. 15. These two symbols are on Buddhist coins from Faizabad.
102	...	...	O.	Three dolphins to left, outside a central ring. (S). On a 2½ Pana piece already described. Eran.
REPTILES. CRUSTACEA and MOLLUSCA.				
103	...	...	R.	A Frog. (S). A.I., X, fig. 13. Ujain.
104	48	31	O.	A Cobra. (<i>Naja tripudians</i>). T.P., XX, fig. 25. This coin though copper, is probably one intended for plating, as the 'Cobra' is a silver symbol not I think found on copper coins.
105	...	...	O.	A pair of Cobras facing each other on their tails. T.P., XLIV, fig. 8, (more clearly seen on the silver coin. A.I., V, figs. 1 and 2). Cunningham calls this simply "a Buddhist symbol," p. 72, but its real meaning is beyond doubt, the two unsymmetrical 'pot-hooks' fairly conveying the idea of a 'dancing' Cobra. On the copper coins the symbol not unfrequently degenerates into a pair of printer's 'brackets.' The symbol occurs on the coins of the Kunindas and on the Satrap coins of Mathura. A.I., VIII, fig. 10, and J.B., VII, LX, fig. 16.
106	...	...	O.	A pair of Cobras with the 'lingum' between. A.I., VII, fig. 12. The central symbol on the top line. One of the Panchala symbols. Also on coins of Mathura. A.I., VIII, fig. 17.
...	...	...	R.	Also as a Reverse symbol on Yaudheya coins. A.I., VI, fig. 8, and on Nepal coins, A.I., XIII, fig. 7, and on coins of the Odumbaras. A.I., IV, fig. 14.
107	...	...	O.	A colubrine snake erect and bent into a crozier-like curve. J.B., XLIX, XVI, fig. 3.
108	...	...	O.	A colubrine snake extended horizontally. (S). A.I., II, figs. 11 and 12. Taxila.
...	...	...	R.	Also on coins of the Kunindas, A.I., V, figs. 3 and 5.
...	...	...	R.	Also on coins (S) of Ayodhya. A.I., IX, fig. 5.
...	...	...	O.	Also on coins of Mathura. J.B., VII, LX, fig. 26.
109	...	...	R.	A river, or irrigation canal in a garden. A snake-like symbol on some coins may be rather intended for a river as on (S) coins of Ayodhya. A.I., IX, fig. 9, and on fig. 12 of the same plate.
...	...	...	O.	And on some coins of Ujain. A.I., X, fig. 16.
...	...	...	O.	And of Eran. A.I., XI, figs. 3 and 12.

110	...	...	O.	Two snakes conjugated in a circle. The extremities of both snakes project outwards from the central circle. J.B., XLIX, VII, fig. 9. Also A.I., VII, fig. 11. On coins of Panchala.
111	...	...	R.	A crab in a ring bordered exteriorly with six inverted crescents. N.G., X, fig. 85.
112	...	...	R.	A 'Conch' shell (<i>Turbinella</i>). A.I., VI, fig. 8. Yaudheyas. A shell is an emblem common to Hindus and Buddhists.
...	...	...	O.	N.G., XI, fig. 105. Andhras. It is remarkable that no representation of the 'Salagram' or Ammorite is to be seen on the coins.

TREES.

The trees represented on these coins fall naturally into seven principal groups.

1. Trees with 'paddle-shaped' or more or less cordate branches.
2. Trees with simple or compound trifoliate or tricuspid branches.
3. Trees with upright tapering pinnate stems; but unbranched.
4. Trees with horizontal spreading branches, the uppermost sometimes being the biggest.
5. Palms.
6. Unsymmetrically branched trees.
7. Thorny stems or simple branches.

These trees may or may not be surrounded below by railed bases or mounds; with three to five (or more) upright divisions or "rails" and two or three (or more) horizontal tiers; and these bases may be adorned at their corners by either 'Chattras' or 'Taurines' placed either on the top corners of the base, or on either side of the base below.

It is not too much, I think, to assume that each of the above types of trees was intended to represent a particular sort of tree, but to identify the tree is a matter of extreme difficulty. On the coins of the Odumbaras (A.I., IV, fig. 2) we may perhaps be justified in referring the tree represented thereon to the 'Odumbara' fig tree (*Ficus glomerata*) whence the tribal name is derived, but assuredly there is nothing to guide us to that conclusion, on the coin itself. In like manner, where a tree is represented as springing up from the summit of a 'Stupa' the top of which is more or less dilapidated, to make way for it, we may safely infer, from the known habits of the Pipal tree (*Ficus religiosa*) that the Pipal tree is intended, without other distinguishing marks to guide us. In different parts of India, Ceylon and Burma, different Trees would probably be selected to adorn the

vicinity of monasteries or Pagodas, foremost among which would be the Amherstia, the Durian, the Jack, the Mango, the Jonesia, the Borassus and Corypha Palms, the 'Banian' and many others, valued for the sake of their flowers, fruit or shade, but the species readily cognizable on the coins are but few. On the coins of Kunindas, the Cedar may be fairly made out, the character of the tree being its spreading branches at right angles to the trunk, and whether the 'Cedar of Lebanon' or its closely allied form the 'Deodar' of the Himalayas, the tree is universally accepted as a type of sanctity, beauty and strength. The Fan-palm too, there is no mistaking whether the 'Corypha' is intended or the commoner and more generally distributed, Barassus or Fan-palm of Bengal; and herein I think Mr. V. Smith verges on inaccuracy in calling the 'Tal' palm of India a 'Corypha.' The 'Corypha' is a fan-palm, which having flowered, dies, whereas 'the Tal' of India is a 'Borassus' which goes on flowering year after year, the former tree being planted for ornament, whereas it is the Borassus which is universally cultivated for its fruit and sap.

113	...	...	O.	A Tree with one apical and four central paddle-shaped branches: J.B., Vol. VII, LXI, fig. 7. Ujain.
114	...	...	O.	A Tree, similar to the last, with a 'Taurine' on either side of the base. (S). Ujain. Cabinet of Royal Asiatic Society.
115	...	...	O.	A Tree, similar to the last, but with a base of three tiers instead of two. J.B., Vol. VII, LXI, fig. 5.
116	214	78	O.	A Tree with three trifoliated branches. (S). A.I., XI, fig. 5. Eran.
117	...	...	O.	A Tree similar to the last, but with a five-railed base of three tiers, with 'Chattras' at the corners. A.I., XI, fig. 5. Eran. (S).
118	...	...	O.	A Tree similar to the last, but with five trifoliated branches on a four-railed base of two tiers. J.B., Vol. VII, LXI, fig. 8.
119	...	...	O.	A similar tree but on a base of three tiers. J.B., Vol. VII, LXI, fig. 30. This and the last are from Ujain.
120	...	...	O.	A Tree with four acuminate branches on either side and an apex of similar shape. A.I., VI, fig. 5. Coins of the Yaudheyas.
121	...	...	O.	A Tree similar to the last, but with three lateral branches. A.I., II, fig. 8. (S). Taxila. In this coin the coniferous character is better seen than usual.
122	...	...	R	Eight paddle-shaped leaves radiating from a common centre. J.B., Vol. VII, LXI, fig. 20. Ujain. (997).
123	...	...	O.	A tree with a five-branched head, two horizontal, one apical and two intermediate, all ending in round balls with a similar bifid branch on each side. A.I., VIII, fig. 17.

124	...	...	R.	A Tree with one apical and two lateral paddle-shaped branches. J.B., Vol. VII, LXI, fig 29. This is the simplest form of a tree, on a coin from Ujain.
125	...	...	R.	A Tree similar to the last, but with a three-railed base and 'Chattras' at the sides. (S). Cast. A I., I, fig. 28, also Ariana Antiqua, XV, fig. 32. (1005).
126	...	...	R.	A Tree similar to the last, but with four lateral branches. (S). Cast. A.I., I, fig. 29. (1008).
127	...	...	R.	A Tree with two lateral acuminate branches and a similar apex on a railed base. (S). A.I., IX, fig. 9. Ayodhya.
128	...	...	R.	A Fan-palm. A.I., IX, fig. 14. Ayodhya.
129	...	...	R.	A Tree with acuminate stem and three paired subcordate branches or fruits. A.I., XII, fig. 1, on lead coins of the Andhras, conjoined with Stupa and raised base.
130	...	...	R.	A smooth upright stem standing on a railed base, and curving to the right at top, whence depends a drupe of three fruits (?) simulating a Stupa, with four lateral 'spathes' or ears. A.I., IX, fig. 9. Ayodhya.
131	...	...	O.	A Lotus flower. N.G., XI, fig. 105. Andhras.
132	...	...	O.	An upright flower (?) A.I., IX, fig. 1. Ayodhya, occupies the field of the coin.
133	...	...	O.	An upright stem rising from a railed base and supporting three equal and similar trifid branches. T.P., XX, fig. 30 and (S), fig. 26.
134	...	...	R.	A four-branched tree, filling the field. N.G., X, fig. 80.
FLOWERS.				
135	...	...	O.	A five-petalled flower, with a carrot-shaped object above, surmounted by a ring. J.B., XLIX, XVI, figs. 1 and 2. Panchala.
136	...	...	R.	A six-petalled flower. (S), J.B., VII, LXI, fig. 17. Ujain.
137	...	...	R.	An eight-petalled flower in a beaded square. N.G., XI, fig. 95.
138	...	...	O.	An eight-petalled flower, with a six-rayed disc in the centre. (S). J.B., VII, LXI, fig. 9. Ujain.
139	211,	147	O.	An eight-petalled flower. (S). A.I., XI, figs. 2 and 4. Eran.
140	...	...	O.	A twelve-petalled flower. J.B., VII, LXI, fig. 7. Ujain.
141	...	...	O.	A fourteen petalled flower on a tall staff. J.B., VII, LXI, fig. 5. Ujain.
142	209,	148	O.	A sixteen-petalled flower (S). A.C. Eran.
143	...	...	O.	A six-petalled flower, over left shoulder of Siva, similar to the flower on coins of Aspa Varma. Num. Chronicle. Ser. III, Vol. X, Pl. XV, fig. 6, where it is termed a 'star.' A.I., V, fig. 5. Kunindas.
144	...	...	O.	A flower pot and plant (<i>Ocimum sanctum</i> ?) in centre of field. A.I., XIII, figs. 14 and 15. Nepal. This side, as it bears the King's name, I consider the observe. A.I., VI, fig. 7. Yaudheyas.
145	...	...	O.	A stem with flowers. N.G., VII, fig. 5½.
146	...	...	O.	A cordate fruit (?) surrounded by twelve dots. (S). J.B., XLIX, XVII, fig. 16, 48 grains. (2618).
147	...	...	O.	A variant of the last with only 9 dots. (S), and weighing 23 grains. (2618). The Reverse is blank in both these coins.

RIVERS and CANALS.			
148	213,	216	O. A river or canal with 'Taurines' and 'rosettes' alternating. (S). A.I., XI, fig. 7. Eran.
149	...	...	O. A river or canal with a line of 'Taurines' with cusps pointing to l. (S). A.I., XI, fig. 17. Eran.
150	...	...	O. A variant of the last with cusps to r. (S). A.I., X, fig. 14. Ujain.
151	...	...	O. A canal bounding a garden. (S). A.I., XI, fig. 5. Eran.

BOATS, STEELYARD, 'STUPA,' 'SWASTIKA,' 'TAURINE,' 'SUN,' 'WHEEL,'
'STAR,' 'CRESCENT,' 'CROSS,' 'CADUCEUS,' 'TRISUL,'
'TRIRATNA,' 'FOOD-ALTAR.'

152	225,	61	O.	A coracle. A.I., XI, fig. 9. Eran.
153	59,	9	R.	A Steelyard. J.B., XLIX, XVII, fig. 15. This is a slight variant of a symbol on the silver 'Puranas.' The article is in use at the present day, and is called a 'Tula,' in Bengal. A description of it is given by Raja Kali Kishen Bahadur in J.B., Vol. II, p. 615, who says: 'It is "in principle similar to the Roman 'Steelyard' the fulcrum shifting instead of the weight.'" In the archaic form of the balance, however, with the beam formed of bamboo, we may assume both the weight and fulcrum to have been fixed, so that fixed quantities only were weighed with the same weight, which might, however, be changed.
154	25	51	O.	A 'Stupa' of three chambers with a crescent above. This symbol occurs on the 2½ Pana piece described in this paper. (S).
155	...	...	O.R.	A 'Stupa' of three chambers with a crescent above. A.I., II, fig. 20. Taxila.
...	...	...	R.	A.I., X, fig. 21. Ujain.
...	...	...	O.	A 'Stupa,' as above. T.P., XX, fig. 27. (S).
156	...	...	O.	A 'Stupa' as above, with an inverted 'Taurine' on either side. A.I., I, fig. 27 (cast).
157	...	...	R.	A 'Stupa' of six chambers. T.P., XLIV, fig. 6. Kosambi. A variant has the crescent above.
158	...	...	R.	A 'Stupa' of six chambers with a T. (chattra) on the top. T.P., XLIV, fig. 7, on coins of the Kunindas; and of the Yaudheyas. A.I., VI, fig. 13.
159	...	...	O.	A 'Stupa' of six chambers, with a tree above. N.G., XI, fig. 101. An Andhra coin.
160	...	...	O.	A 'Stupa' of nine chambers with a crescent above. A.I., XII, fig. 9.
161	...	...	R.	A 'Stupa' of ten chambers, with a tree above. A.I., XII, fig. 2.
162	...	...	R.	A 'Stupa' of ten chambers with a crescent above. A.I., XII, fig. 1.
163	...	...	R.	A 'Stupa' of ten chambers with a tree on the right and a 'Swastika' above. A.I., XII, fig. 6.
164	...	...	R.	These four symbols occur on coins of the Andhras. A 'Stupa' of ten chambers, with a 'triratna' above. A.I., IV, fig. 14. On a coin of the Odumbaras.

165	...	...	R.	A 'Stupa' of three chambers, on a railed base, with a 'Swastika' above. A.I., V, fig. II, Kosambi.
166	...	...	R.	A 'Stupa' of six chambers with a 'triratna' above. T.P., VII, fig. 2. Behut.
167	...	...	R.	A 'Stupa' of three chambers standing on a basement, and supporting four spokes, or rays. T.P., XXXIV, fig. 22.
168	...	...	O.	A five-chambered 'Stupa' with a dot in each chamber; the sixth wanting. N.G., XI, fig. 108. Reverse blank. A thick copper piece, perhaps a weight.
169	...	...	O.	A 'Stupa' of three chambers, supporting a tall T. with a second cross-bar below. (S). J.B., VII, LX, fig. 1.
170	...	...	O.	A 'Swastika' to l. (S). A.A., XV, fig. 32. (S). A.I., I, fig. 28 (deleted from the coin figured). Both these are cast coins.
...	...	...	O.	T.P., XX, fig. 27.
...	...	...	(S).	A.I., II, figs. 8 and 11. Taxila.
...	...	...	O.	A.I., IX, fig. 2. Ayodhya.
...	...	...	R.	A coin weighing 35 grains with this Obverse has the Reverse blank. A.I., III, figs. 1, 2 and 13. Taxila. (S).
...	...	...	R.	A.I., IV, fig. 14. Odumbaras.
...	...	...	R.	J.B., VII, XXXII, fig. 8. Kunindas.
...	...	...	R.	A.I. V, fig. 7. Kosambi.
171	...	...	R.	(S). A.I., X, fig. 11. Ujain occupies the field.
172	...	...	O.	Swastika to r. A.I., II, fig. 19. Taxila occupies the field.
...	...	...	O.	J.B., XLIX, XVII, fig. 5.
...	...	...	R.	T.P., XX, fig. 51. The Elephant is here considered the obverse.
...	...	...	O.	N.G., XI, fig. 101. E.N.O., I, fig. 27. Andhras. The 'Swastika' is not found on the silver 'Puranas.'
173	...	...	O.	A 'Taurine.' (S). A cast coin of 29 grains. Taxila (1009) occupies the field.
...	...	...	O.	A 'Taurine' with other symbols. (S). A.I., II, fig. 8. Taxila.
174	...	...	O.	A 'Taurine' reversed (S). A.I., I, fig. 28.
175	...	...	R.	A pair of 'Taurines' reversed. A.I., I, fig. 26.
176	...	...	O.	Four 'Taurines' in a partitioned square. (S). A.I., I, fig. 23.
177	...	...	O.	Four 'Taurines' united to form the 'Thunderbolt' symbol. A.I., IX, fig. 2. In a coin I have the Reverse is blank.
178	...	...	O.R.	A 'Taurine' to l. and r. of a 'Stupa' respectively (1011). The 'Taurine' also occurs on compound symbols.
179	...	...	R.	A 'Taurine' forming the fulcrum of a 'Steelyard' (of bamboo, of course, as used at the present day. J.B., XLIX, XVII, fig. 15. In the plate the design is turned upside down. It is the same object as is figured in A I., IX, fig. 3, where it is described as an 'axe.'
180	221	107	O.	Variant of a 'Taurine.' (S). Eran.
181	...	...	R.	Variant of a 'Taurine' with elongated, angularly bent straight cusps in place of crescentic ones. T.P., XLIV, fig. 6. A.I., V, fig. 7. Prinsep's figure suggests a 'scarabæus' but a coin in my cabinet

				hardly supports this idea. Very near the 'm' of Asoka's alphabet. (T.P., II, p. 52).
182	...	...	R.	A Tricuspid 'Taurine.' A circle with the 'y' of Asoka's alphabet above. E.N.O., II, fig. 42. Andhras. (S). A slight variant. A.I., XI, fig. 15. Eran.
183	10	139	O.	The solar wheel (S). Cotton bale on Reverse. Benares (?) average of many coins 27 grains. Cabinet of Royal Asiatic Society also on one coin of 57 grains. Also T.P., XX, figs. 25, 29.
184	...	...	O.	A small sun also occurs on many of the above coins. (S).
185	...	...	R.	A twenty-two-rayed sun covering the field. N.G., X, fig. 79.
186	...	...	R.	A sixteen-rayed sun. A.I., V, fig. 6. Kunindas.
187	...	...	R.	An eighteen-rayed sun with a large disc filling the field. A.I., XIII, fig. 8. Nepal.
188	...	...	O.	Sun and crescent on r. N.G., XI, fig. 108. (Reverse blank).
189	...	...	O.	A small ten-rayed sun in centre of field. A.I., XIII, fig. 10.
190	...	...	R.	An eight-rayed sun in centre of field. J.B., XLIX, IX, fig. 22.
191	...	...	R.	A seven-rayed sun above altar. J.B., XLIX, IX, fig. 24.
192	...	...	O.	A six-spoked wheel surrounded by eight 'Chattras.' A.I., I, fig. 30. Ujain.
193	...	...	O.	A seven-spoked wheel surrounded by eight 'Chattras' shaped like T's. T.P., XX, fig. 30.
194	...	...	O.	An eight-spoked wheel surrounded by six 'Chattras.' J.B., VII, LXI, fig. 2. Ujain.
195	.	...	O.	An eight-spoked wheel with eight oval rings disposed round to the periphery. J.B., VII, XLI, fig. 10. Ujain.
196	...	...	R.	An eight-spoked wheel. T.P., XLIV, fig. 6. A.I., V, fig. 7. Kosambi.
197	...	...	R.	A floral wheel of ten elongated pentagons ranged round a central ring, and occupying the field. T.P., XX, fig. 30.
198	...	...	O.	A flower (?) in a square. J.B., VII, LXI, fig. 16. Ujain.
199	...	...	R.	A central sphere surrounded by two circles with twelve or thirteen balls between the circles. J.B., XLIX, XVI, figs. 1 and 2. Panchala.
200	...	...	R.	A sphere or oval surrounded by seven dots, on a railed base. XLIX, III, fig. 8. Panchala.
201	...	...	R.	An eight-spoked wheel. J.B., XLIX, VII, fig. 2, and LXVI, Pl. XXXVIII, fig. 15, from Ahichetra. A cast coin.
202	...	...	R.	A ten-spoked wheel. A.I., V, fig. 7. Kosambi.
203	...	...	R.	A sixteen-spoked wheel with sixteen corresponding spheres outside the periphery. A.I., III, fig. 13. Taxila.
204	...	...	O.	A six-rayed star. J.B., VII, XXXII, fig. 25.
205	...	...	O.R.	Three 'Taurines' and three 'Chattras' ranged alternately round a central disk. (S). A.I., XI, figs. 20 and 16. Eran.
...	...	...	O.	(S). J.B., VII, fig. 23. Ujain.

206	...	...	O.	Variant of the last with three plain spokes replacing the 'Taurines.' N.G., VII, fig. 5½.
207	...	...	R.	A crescent supporting a T. T.P., XX, fig. 48. Kunindas. (447). In the coin figured in A.I., V, fig. 5, a 'Swastika' replaces this symbol under the Buffalo's belly.
208	...	...	R.	A wheel of four spokes, surrounded exteriorly by sixteen cone-shaped rays or flames. N.G., X, fig. 83.
209	...	...	O.	A six-spoked wheel surrounded by sixteen balls. T.P., XXXIV, fig. 18. A variant with fourteen balls is figured in Num. Chron., Series III, Vol. XIV, Pl. IX, figs. 16 and 17. (767).
210	...	...	O.	A small crescent on forehead of Siva. Kunindas. A.I., V, fig. 5. Not mentioned in the text but on a coin in my cabinet. (447). One of Siva's epithets was Chandra-sekhara or Moon-crested.
211	...	...	O.	A fivefold square or pachymerous cross. T.P., XIX, fig: 17. A.I., II, figs. 15 and 16. Taxila. (S). T.P., XIX, fig. 18. A.A., XXII, No. 167. This symbol is the equivalent of five squares, that is a central square with a similar square erected on each face. It is a very sacred object to worshippers of Siva, the five-faced (pancānana), and on a small square group of brass figures occupies one corner, whilst in the centre the Lingam-yoni is surrounded by the 'Sun' 'Moon,' the bull 'Nandi' the five-headed 'lingum' 'Ganesh,' 'Parbati' and a rim pierced by a cow's mouth to allow the water of sacrifice to escape by. One figure is broken away, hence my acquiring the specimen in the bazaar as old brass.
212	...	...	O.	A fivefold square (as above) with a 'chattra' implanted on each face. T.P., XX, fig. 41. A cast coin.
213	129	177	O.	A sphere surrounded by four 'Taurines' with cusps directed outward; within a five-fold square with a circle containing a cross in each outer angle. (S). Eran. A.C.
214	...	...	O.R.	A food-altar in its simplest form, a horizontal slab of stone or wood resting on an arched support. J.B., LXVI, p. 299. This symbol is to the r. of a 'stupa' on both Obverse and Reverse, in the figure, but on a coin in my cabinet it occurs on the left also. My coin weighs 39 grains. (1, 019).
215	195	122	O.	A food-altar (with or without a 'Taurine') with 'loops' to r., and standing on a railed base. (S).
216	...	...	O.	A food-altar with 'loops' to r. (S). A.I., XI, fig. 8. Eran.
217	57	119	O.R.	T.P., XLIV, fig. 7, (no loops) on coins of the Kunindas. (S). J.B., VII, LXI, fig. 23. Ujain.
...	...	...	O.	
218	...	...	R.	A variant with a bifid curved support. T.P., XLIV, fig. 8.
219	...	...	O.	On a railed base, no loops. J.B., VII, LX, fig. 2.
220	...	...	R.	On a tall staff. T.P., XX, fig. 36. A.I., I, fig. 27. A cast coin.
...	...	...	O.	(S). A.I., I, fig. 28.

...	...	...	O.R.	A.A., XV, fig. 32. This and the last are cast coins. In N.O., p. 61. This symbol is called a 'magic formula.' It occurs with several variations on both silver and copper coins. Its essential feature is that of a flower-pot-shaped receptacle, with or without loops or ears at the side. This I consider represents a begging-bowl, the loops being the bands supporting the bowl round the Monk's neck. To avoid the sin of luring birds to their doom from cats or dogs, the charitable monk placed the remnants of his food on a raised pole or altar that his gift might not lead living creatures into danger. This at least is an intelligible explanation of a highly popular Buddhist symbol, free from the absurdity of calling it a 'magic formula.'
221	...	...	O.	Food-altar protected by a pointed palisade, over which a dog is looking. (S). A.I., II, fig. 5. Taxila. This remarkable symbol gives support to the above view. The pointed stakes clearly are intended to prevent access to the food-receptacle behind them. (930).
222	...	...	O.	A Trisul with axe attached on the left, occupying field. A.I., XIII, fig. 12. Nepal.
...	...	...	O.	A.I., V, fig. 4. Kunindas.
223	...	...	O.	A 'Trisul.' T.P., XIX, fig. 17. This is a very archaic and instructive form of the 'Trisul' and the symbols on the coin are both Hindu and Buddhist. In the centre of the symbol rises a spear-headed shaft or lingum, wherein we can also recognise the 'Thyrso,' and on either side, by way of supporters, are two erect, but sharply reflexed bodies, in which it is not difficult to trace an early form of the cobras which appear on later coins.
224	...	...	R.	On the reverse of the same coin is a 'Trisul' standing in a circle, or it may be described as a tricuspid 'Taurine' with the median prong prolonged downwards. It merely needs this central prong to be carried still lower to produce the 'Caduceus.'
225	220	135	O.	The 'Caduceus.' (S). A.I., XI, fig. 3. Eran. This is a very rare symbol, but occurs in combination with a cross on other coins of Eran as a Reverse symbol. A.I., XI, fig. 20.
226	...	...	R.	A 'Trisul' covering the whole field. T.P., IV, fig. 5.
227	...	...	R.	Variant of a 'Trisul' with a long cross-bar and an additional prong at each end. J.B., VII, LX, fig. 20. Mathura.
228	...	...	R.	A 'Trisul' above altar of three horizontal strokes. J.B., VII, LX, fig. 26. Mathura.
229	...	...	O.	A variant of a 'Trisul,' with a tall median prong above, and a ring below with a small lateral loop on either side. T.P., XXXIV, fig. 24. Ayodhya.
230	...	...	O.	A variant of the last with a segment of a circle in place of the ring below. T.P., XXXIV, fig. 25.
231	...	...	R.	A 'Trisul' standing on a railed base. A.I., VII, figs. 1, 2, 3. Panchala.
232	...	...	O.	Still another variant is seen on the same plate, a symmetrical trilingual emblem with upright and

				equal rays, the base enclosing a ring, and with a small foot curved downwards on either side. T.P., XXXIV, fig. 22.
233	...	...	O.	A double 'Trisul.' T.P., IV, fig. 3, also XLIV, figs. 21, 23.
...	...	...	R.	Also on the Reverse of Panchala coins. J.B., XLIX, VIII, figs. 16, 17, 18.
234	...	...	R.	A variant of the same symbol occurs on Ceylon coins. T.P., XXXV, fig. 2. Thomas describes this symbol as an alligator. T.P., Vol. I, p. 217, when it occurs on a Mathura coin. T.P., XX, fig. 47.
235	...	...	O.	A double 'Trisul' on a railed base. N.G., IX, fig. 53.
236	...	...	O.R.	A cross with each arm terminating in a ring or ball. This is the simplest form of the symbol, sometimes called the 'four-balled chakra.' (S). A.I., XI, figs. 8 and 19. Eran. A.I., X, fig. 19, Ujain. (S). J.B., XLIX, XVII, fig. 16.
237	202	172	O.R.	Variant with a central ring in each terminal ring. (S). A.I., XI, fig. 1 and 14. Eran. J.B., VII, XLI, fig. 3. Ujain.
238	210	174	R.	Variant with a Taurine in two of the rings, and a 'Swastika' to left in the others. A.I., X, fig. 7. Ujain.
239	...	...	R.	Variant with a 'Swastika' to left in each ring. (S). A.I., X, fig. 5. Ujain.
240	217	175	R.	A cross with long arms each terminating in a ball. In the interspaces between the arms four circles each enclosing four rings. (S). A.I., XI, fig. 7. Eran.
241	...	...	R.	Variant of 237, with four 'Taurines' with cusps directed outwards between the rings. (S). A coin in the Cabinet of the Royal Asiatic Society.
242	...	...	R.	Variant of 237 with four 'Swastikas' to left between the Rings. A.I., X, fig. 1. Ujain.
243	...	...	R.	Variant of 237, with a trifid sprig between the rings. (S). J.B., VII, fig. 9.
244	...	...	R.	Variant of 237, with a quatrefoil between the rings. (S). J.B., VII, fig. 15.
245	...	...	R.	A cross with a 'Caduceus' to the right at the extremity of each arm. A.I., XI, fig. 20. Eran.
246	62	196	O.	A cross with four equal arms, terminating in trefoils. (S). N.O., fig. 4. Eran.
247	...	...	R.	A cross of four triangles within a ring, with a beaded margin. N.G., X, fig. 82.
248	...	...	R.	A Greek 'Phi' on a short base, with the upper stroke removed to the left side below the circle or head. T.P., XX, fig. 48. Kunindas. This is essentially the 'Owl-head' of the silver coins and Trojan pottery, with a side stroke added.
249	...	...	O.	Two ovals ranged endwise in line between two pillars. J.B., VII, LXI, fig. 10.
250	...	...	O.	A ring with a long bihamate arm on either side. T.P., XLIV, figs. 12, 13 and 14. A.I., VIII, fig. 7, on Satrap coins of Mathura. In the last plate (p. 87) this symbol is on the Reverse but as it accompanies the name of the Satrap, I prefer to consider it an Obverse symbol.

251	...	...	R.	A central sphere within a ring, surrounded by four pairs of rings juxtaposed sideways, with the right or left of each ring armed with an out-curving spur, at the periphery. (S). A.I, XI, fig. 17. Eran.
252	...	...	R.	An ornate variant of the 'Thunderbolt' symbol. A central sphere within a ring, surrounded by four 'triratnas' or tricuspid symbols, the central prong being the longest and the outer cusps each supporting a crescent. (S). Ujain. Cabinet of the Royal As. Society.
253	..	...	O.	A square of four balls, two vertical, two horizontal. J.B., VII, LX, fig. 16. Mathura.
254	...	...	O.	Four balls in a square. J.B., VII, LXI, fig. 19. A similar object is probably intended on fig. 8.
255	...	...	R.	A cluster of seven spheres, equal and equidistant. J.B., VII, LXI, fig. 19. Ujain. This is essentially the same as the silver symbols, figs. 155 and 157 of my former paper.
256	...	...	R.	Some object, having a handle below and concave sides. (S). J.B., VII, LX, fig. 28. Can this be meant for a 'dorje' or 'praying wheel?'
257	17	136	R.	The 'Cotton-bale' symbol. N.G., VI, fig. 5½, where it accompanies the Ujain symbol, Catalogue of the Coins of the Indian Museum, Part III. (5). Nos. 10,014 and 12,374. This symbol according to Sir A. Cunningham. A.I., p. 56, is found on coins from the Benares province. In my paper (fig. 136) it is very badly figured. In N.O., fig. 16, it is erroneously figured to make it look like a 'Caduceus' and at p. 61, is included among 'Magic formulæ.'
...	...	...	O.R.	The figures above from the Indian Museum are silver coins, but on several copper coins (S) belonging to the Roy. As. Society and in my own cabinet the symbol occurs on both Obverse and Reverse of the same coin. These coins average 33 grains and are ¼ Panas, and are the only punch-marked copper coins I know of the same character as the silver Puranas and with many of the same devices on them. Sir Walter Elliot says the same thing "A single example (fig. 5½) of the same kind of money in copper was found among a quantity of Buddhist coins from Ujain. This is the only example we have met with of a true punch coin in baser metal." N.G., p. 228. Ujain, Eran and Benares would therefore seem to be the only mints which issued true copper 'punch-coins.'
258	...	...	R.	A 'Triratna.' T.P., XLIV, fig. 8. Kunindas. On these coins it occurs above the Stupa. A single example only is known to me of this symbol on a silver Purana, in my cabinet, No. 95 of the first part of this paper.
...	...	...	R.	A variant also occurs on Panchala coins. J.B., XLIX, XVI, figs. 3 and 5.
...	...	...	O.	And on Ayodhya coins. A.I., IX, fig. 8.
...	...	...	R.	And on Yaudheya coins. A.I., VI, fig. 3 (deleted in plate above Elephant's head). (457).

259	...	...	O.	A small central square, with four arms radiating diagonally to the corners of the coin. (S). Average weight 38 grains. One coin suggests that these arms are 'Chattras' and some small designs occur between the arms. Cabinet of the Royal Asiatic Society.
260	...	...	R.	Cross lines forming twelve or more squares. On the reverse of some of the above coins.
261	...	...	R.	A variant. J.B., XLIX, XVI, fig. 10. Panchala.
262	...	...	R.	Two inverted horse-shoe-like curves, united in the middle below, and with three dots above. A.I., VI, fig. 7. Yandheyas.
263	4	129	O.	Twin spheres. J.B., XLIX, XVI, fig. 6. Panchala.
264	...	...	R.	An inverted triangle supporting two loops above, and from the apex below depend two conjoined rhomboids. Below is a circle with a dot on either side, the whole enclosed by what may represent four chattras, seen in perspective, as standing at the four corners of a square. J.B., XLIX, XVI, fig. 4. Panchala.
265	...	...	R.	A staff hooked to the right at top, standing on an oval base, with two lateral arms curving downwards. J.B., XLIX, XVI, fig. 1. A variant on fig. 2, with a lateral loop.
266	..	...	R.	A staff ending above in a ball and standing on an oblong base. Below the ball is an arm on the right bent down at the end and below it a similar arm, which is continued to the left, and there bent upwards. J.B., XLIX, XVI, fig. 1. This and the last are 'supporters' of a central disk. A variant of the above on fig. 2 is a simple staff on a square base, with two plain cross-bars.
267	...	...	O.	A short upright staff with two short cross-bars, standing on a square. J.B., XLIX, VII, fig. 10, or a circle IX, fig. 20. Panchala. Mr. Carlleyle calls this cross (p. 24) a Boddhi tree, but this view is I think erroneous.
268	...	...	R.	A raised base, or 'Chabutra' of three divisions, flanked on either side by a slightly outwardly inclined post with three cross-bars above. J.B., XLIX, VII, fig. 10. A variant has the post upright and terminating in thistle-shaped heads, VIII, fig. 12. Panchala.
269	...	...	R.	A lotus supporting a female standing figure. J.B., XLIX, VIII, fig. 18. A variant of the above with beads in place of petals, fig. 17.
270	...	...	O.	Upright staff with a cross-piece resting on the top, the end bent upwards on the left and downwards on the right. T.P., XV, fig. 30. Ujain.
271	...	...	O.	Upright staff with three arms projecting to the right the lowest of which just projects a little to left. Ujain. J.B., VII, LXI, fig. 10.
272	...	...	R.	Upright object rising from a crescent, resting on a raised base, and supported on either side by inclined posts, with a stupa and crescent on either side of base. A.I., III, fig. 7. Taxila. A variant of the above is seen on fig. 6.
273	...	...	O.	Pole and pennon resting on a railed base. A.I., VI, fig. 2. Yandheyas.

274	109	116	R.	A variant of this ambiguous symbol is on the Reverse of a Punch-marked coin, in the cabinet of the Royal Asiatic Society.
275	244	218	O.	Two crescents with either convex surfaces touching. Not uncommon on coins from Benares with symbol of 'plumed warrior.'
276	...	...	O.	An object that Sir Walter Elliot calls an Altar. N.G., p. 247. To me it is more suggestive of either an oil-mill or a rice-husking mortar. Above it is a horizontal stroke representing the 'pestle' used in either case. N.G., XI, fig. 97.
277	.	...	R.	Four balls in a circle. N.G., XI, fig. 103.
278	...	...	R.	Two rings, separated by an indistinct upright object. N.G., X, fig. 67.
279	...	...	R.	A variant of a Stupa, within three lined squares. N.G., IX, fig. 53.
280	...	...	O.	A heraldic Lion or 'Griffin.' On some coins figured by Sir Walter Elliot, a Griffin seems to take the place of the sublunary Lion. N.G., IX, figs. 48, 50, 52, 61, 62.
281	...	...	O.	An upright sword. N.G., IX, 50.
282	...	...	O.	An upright pointed staff, with three diminishing cross-bars. N.G., IX, fig. 50.
283	...	...	R.	Three triple umbrellas or Chattras, produced above into a point, within a rayed circle. N.G., IX, fig. 48.
284	58	56	R.	Bow and arrow. N.G., IX, fig. 61.
			O.	Bow and arrow. A.I., XII, fig. 6. An Andhra symbol.
285	...	...	R.	A bow within a ring surrounded by seven inverted crescents. N.G., X, fig. 84.
286	...	...	R.	Sun on left, crescent on right, separate by a V-shaped ornament with an inverted crescent below and surmounted by 'Taurine,' with a pair of dots above and below. N.G., IX, fig. 56. Sir Walter Elliot describes the central object as a "sword of the peculiar short form so often represented on Hindoo sculptures." (p. 239). I can see not the remotest resemblance to a sword, the object possessing neither handle nor point.
287	...	.	O.	A sun (wheel) on a pole with a crescent above. N.G., IX, fig. 61.
288	...	...	R.	A 'Ratth' or Idol car. N.G., IX, fig. 62.
289	...	...	R.	An upright dagger-shaped object occupying the field, and resting on a beaded base. N.G., IX, fig. 60.
290	...	...	R.	A Cordate area partitioned into four divisions. (S). N.G., X, fig. 63. Is it possible that the 'Bale-mark' of the E.I.C. can be borrowed from this device?
291	...	...	R.	A ring within a ring, with fourteen crescentic rays radiating from the periphery. N.G., X, fig. 86.
292	...	...	O.	A two masted ship. N.G., X, fig. 74. Reverse symbol No. 236, E.N.O., II, fig. 45. Andhras.
293	...	...	R.	A boat or 'dug-out' laden with produce (?) with a curved line below to signify water, all within a ring surrounded by eighteen radiating oval objects. N.G., X, fig. 89.

294	...	...	O.	Plan of a Lamasarai with 'Stupa' in courtyard. (S). A.I., II, fig. 12. (439). I am not sure if the object in the centre does not rather represent a tree, possibly <i>Cupressus sempervirens</i> cultivated in India in gardens for its freshness and beauty.
295	...	...	R.	Plan of building, with three forked objects, either trees or Trisuls, whereof the middle one is tallest, and supports an umbrella. N.G., XI, fig. 102. Sir Walter Elliot calls the side objects "ladders" but it seems preferable to consider them as the plan of the dwellings of the priests, whether Hindu or Buddhist.
296	...	..	O.	A Y-shaped object with curved sides and a cross-bar. (S). J.B., VII, LXI, fig. 24. Ujain.
297	O.	Symbol <i>d</i> of the piece of Eran described in this paper.
298	R.	Symbol <i>f</i> ditto.
299	R.	Symbol <i>g</i> ditto.
300	R.	Symbol <i>i</i> ditto.

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